

1: Art and Architecture [www.enganchecubano.com]

As Athenian society evolved, free men were divided between Citizens and Metics. A citizen was born with Athenian parents and were the most powerful group, that could take part in the government of the Polis.

The only truly military state in ancient Greece, Spartans, men, women and children were born into, and lived in an existence that was ruled by regiment and organisation. It was this military regimented mentality that allowed the small Spartan population to become rulers of ancient Greece and the dominant fighting force of the time. The Spartan society was based on the constitution and was ruled by a mixed state of government which worked using quite a complicated system, but this essentially consisted of two kings from two separate families. The kings were considered equal in power and their dual rulership was designed to ensure fairness and harmony in the state. This dual kingship was rather unique and not repeated anywhere in ancient Greece except Sparta, but this feature proved extremely popular throughout the timeline of ancient Sparta. Lycurgus, one of the founders of ancient Sparta The Spartan elders The Spartan elders were known as the Gerousia, and was formed from the two Spartan Kings and 30 additional elders. There were certain requirements before a Spartan could be considered for the Gerousia, they would of course have to be a Spartan citizen, be over sixty years old and the more noble your family, the more chance you had of becoming an elder. The Gerousia themselves served an important role in the Spartan society, not only being involved in politics, but also acting as middle men between the kings and the Apella the general Spartiates. They would additionally serve as a court in the state, with the power to punish, fine and ban citizens, and even attempt to try the kings in extreme circumstances, should they do something that would require intervention. The arts and culture in Sparta Of course Sparta was not only a military state, they also had great interest in the arts, culture and philosophy. In comparison to other states of Ancient Greece the Spartans may have appeared less cultured, due to their nominal interest in material possessions. The Spartans while civilised and philosophical were less interested in fancy buildings, or large monuments, than some of their Greek counterparts. Spartan hoplite warriors practising battle moves The Spartans and Sport A subject the Spartans were intrigued with was of course sport. The Spartans literally lived for their physical exercise, and their prowess and performance was truly testament to that. With huge success at the Olympic Games of ancient Greece the Spartans had many great champions like Chionis who would only further serve to enthuse their interest in physical sports and exercises. Education in Sparta We already know that education was important to the Spartans, even though it might not be the first thing that springs to mind when considering the Spartans. While they valued combat and military excellence over anything else, in many ways intelligence and knowledge are also important to success in combat, and in war. Sparta would teach young children more than just war, it would also teach them reading, writing, music, philosophy and of course athletics and sports. For them to excel in these areas, the realm of the body, was the most important goal, and the most respected in their state. Their primary interest was in physical excellence, sports, dancing and of course combat were considered culture in Sparta.

2: Athenian Women of Ancient Greek Society | WiredCosmos

Language constitutes one of the most important elements of the Greek culture. Modern Greek language is a descendant of the Ancient Greek language and is affiliated to the part of the Greek or Hellenic branch of Indo-European.

Just as a mother nurses a child, the society of ancient Greece, B. In ancient Greece, women endured many difficulties and hardships especially in three main areas. The problems women encountered in this era occurred within marriage, inheritance and social life. All three elements shaped and formed the mold of the submissive female. Marriage, a romanticized idea of being united with a person one loves dearly was the furthest thought from the mind of a woman living in ancient Greece. However, in ancient Greek society, females were given little voice, if any, in major decisions. They were denied the freedom to choose whom to marry. A woman was not allowed to decide whom she wanted to wed, whether she loved her proposed spouse or not. Women were not active in making the initial decision, because it was arranged and planned by a father figure or male relative. A woman, such as Medea, often dreaded the day of her wedding rather than looking forward to it as one of the happiest and meaningful affairs in her life. Marriage was seen as an exchange and another opportunity for men to maintain the superior position. Additionally, in marriage, the issue of property aroused much conflict, supporting inequality between male and female. The distribution and ownership of inheritance was quite unfair and complicated. As you can see, once again the male had maximum authority over the situation. If a relative or child were to pass away, her inheritance would go directly to the husband, instead of being shared between the husband and wife. Ultimately, the limit of trading at a fixed low currency can be seen as a glass ceiling, which kept women from attaining a high position in society. The only circumstance in which a female inherited property was through a male sibling: This example indicates that a female only obtained possession of inheritance if a brother passed away and the sister could then claim his property. Dowry, a form of property or inheritance, was more or less seen as a necessity in order to be considered for marriage. As you can see, the circumstances of gaining inheritance were restricted and limited for women, and the laws were generally more favorable towards men. The inequality that existed between men and women within the society of ancient Greece exemplifies a period of great prejudice and discrimination against females. Along with the problematic issues of property, women came across many boundaries and obstacles relative to social life, maintaining the inferiority among females. The social life of women in ancient Greece often mirrored the submissive female image. Women were restricted from participating in outside events in which men were involved. The house was considered a secure place; however, inside the home, women were often raped by their own husbands. This indicated that a woman was permitted to socialize outside her home if her husband granted her permission and if her husband held a high position or authority in society. Females were occupied with nurturing their children and carrying out household duties. Living and working in the home, various responsibilities were imposed on women: The two primary functions for women of the 4th century, were child-bearer and housewife. Bearing children, one of the main roles of women, was especially demanding and stressful. If a mother did not give birth to a male child, her daughter would be compelled to carry on the responsibility of producing a male heir: Giving birth to a girl was seen as an embarrassment and disgrace. A father would not even consider his own daughters as his children: Females were neglected and looked down upon starting the day they were born. The strain and pressure of carrying on the name of the oikos, a household, led to the following several appalling situations. Early marriages led to shocking and disturbing age gaps. It was seen as the norm for fourteen-year-old girls to marry men of the age of thirty. Here, the children can be seen as an issue of property. Other than playing the role of the child bearer, females served as housewives. In ancient Greece, wives were expected to stay in the house and fulfill domestic duties, such as cooking, cleaning, weaving, sewing and looking after the children. Females had a lower social status than males. In ancient Greece, women were mistreated, degraded and controlled. Overall, the society of ancient Greece, especially in the period from to B. The fact that men were denegation superior figures in this society, contributed entirely to the degrading of females. The issues and restrictions ancient Greek women tolerated, maintained the weak and subordinate view of females.

3: Classical Greek Society and Culture (video) | Khan Academy

Athenian Women of Ancient Greek Society Jason Carr â€¦ 4 Comments In Ancient Greece, particularly in the city of Athens, women were believed to be intellectually weak and therefore inferior.

He was assassinated in B. The new Macedonian king led his troops across the Hellespont into Asia. They conquered huge chunks of western Asia and Egypt and pressed on into the Indus Valley. After he died in B. Soon, those fragments of the Alexandrian empire had become three powerful dynasties: The Hellenistic states were ruled absolutely by kings. By contrast, the classical Greek city-states, or polei, had been governed democratically by their citizens. These kings had a cosmopolitan view of the world, and were particularly interested in amassing as many of its riches as they could. As a result, they worked hard to cultivate commercial relationships throughout the Hellenistic world. They imported ivory, gold, ebony, pearls, cotton, spices and sugar for medicine from India; furs and iron from the Far East; wine from Syria and Chios; papyrus, linen and glass from Alexandria; olive oil from Athens; dates and prunes from Babylon and Damaskos; silver from Spain; copper from Cyprus; and tin from as far north as Cornwall and Brittany. They also put their wealth on display for all to see, building elaborate palaces and commissioning art, sculptures and extravagant jewelry. They made huge donations to museums and zoos and they sponsored libraries the famous libraries at Alexandria and Pergamon, for instance and universities. The university at Alexandria was home to the mathematicians Euclid, Apollonios and Archimedes, along with the inventors Ktesibios the water clock and Heron the model steam engine. Hellenistic Culture People, like goods, moved fluidly around the Hellenistic kingdoms. Almost everyone in the former Alexandrian empire spoke and read the same language: Koine was a unifying cultural force: No matter where a person came from, he could communicate with anyone in this cosmopolitan Hellenistic world. At the same time, many people felt alienated in this new political and cultural landscape. Once upon a time, citizens had been intimately involved with the workings of the democratic city-states; now, they lived in impersonal empires governed by professional bureaucrats. In Hellenistic art and literature, this alienation expressed itself in a rejection of the collective demos and an emphasis on the individual. Hellenistic philosophers, too, turned their focus inward. Diogenes the Cynic lived his life as an expression of protest against commercialism and cosmopolitanism. And the Stoics argued that every individual man had within him a divine spark that could be cultivated by living a good and noble life. Despite its relatively short life span, however, the cultural and intellectual life of the Hellenistic period has been influencing readers, writers, artists and scientists ever since.

4: Culture of Greece - Wikipedia

As we exit the sixth century BCE in , you have Greek Democracy taking root in Athens, and in fact, the word democracy is a Greek word, government by the people. And shortly after that, during the Golden Age of Athens, you start having leadership by Pericles.

Notes Introduction Spartan and Athenian society were very different in many aspects. However, at the same time, the two shared a myriad of characteristics in common. The differences are what set the two apart, while the things they shared in common are what united them as Greek city-states. Sparta and Athens shared similarities and differences in their systems of government, militaristic focuses, judgment and views of women. In addition to this, the social gatherings of Athenians and Spartans both had affinities and contrasts.

Structure of Government Possibly the most characteristic divide between these two great powers of the Ancient Mediterranean is their differing systems of government. Five Ephors were elected annually, accompanied by two kings, who passed on the crowns to their chosen sons. Other purposes of the general assembly were to vote on and pass legislation and make civil decisions. As a whole, the five Ephors had the power to overrule the Kings, but tended to keep to religious and militaristic duties. Each would take charge for about a month, and ten generals were automatically elected due to their experience. Both forms of government ensured that every person was within the law, none could escape. Also, neither employed the fundamental idea of autocracy – a sole, omnipotent ruler. Athens, being a democracy, used the masses as well as nobles, aristocrats and generals as a part of their government. Sparta countered the idea of a autocrat by putting two kings in place, and an overseeing body of five Ephors. Each kept the other under check, enabling no one to gain absolute power. Three men paved the way to democracy for Athens – firstly Solon, followed by Pisistratus, and then finally Cleisthenes. The systems and structure of government in Sparta and Athens did have a degree of disparity, but shared many things in common too.

Militaristic Focuses While Sparta and Athens both developed formidable land and sea forces at different stages in their history, each dominated in one particular arm of the military. Sparta was in the Peloponnesus, south of Athens. The Spartan hoplite endured rigorous training from the age of 7, to become a part of one of the finest type of warriors of the ancient world. One reason Sparta had such a militaristically based society was its need to maintain and exercise control of the helots, slaves from Messenia Greece. The helots far outnumbered their Spartan masters, so a check had to be kept on them, through scare tactics. The Spartan army became so formidable, to ensure no uprisings occurred. Bronze body armour was worn by the hoplite, and consisted of leg and arm greaves, a breastplate and a helmet. The characteristic red cloak was often worn too. During the Persian Wars, Sparta headed the land forces operations. A Spartan phalanx at the Battle of Plataea Athens on the hand was famed for its navy. While at certain stages, especially under Demosthenes, the Athenian army grew to a monumental strength, almost matching the Spartans, overall it was inferior. The Trireme was a revolutionary ship, an addition to the earlier Bireme. Comprised of oarsmen, as well as soldiers, sailors and a captain, the Trireme was exceptionally fast and maneuverable, owing its in-battle ferocity to this, and the bronze ramming beak on the front. Athens was in charge of countering the Persian threat at sea during Xerxes invasion of Greece. The primarily Athenian navy ended up defeating a much larger Persian force in the Bay of Salamis, to repel the Persian invasion of BC. The domination of Sparta and Athens in their respective arms of the military was to gain them a firm standing amongst powers in the Classical Mediterranean. Both developed impressive, some may say grandiose, naval and land-based forces, which commanded respect by their adversaries. Timber resources were also abundant to the Athenians. The domination of Athens at sea, and Sparta on land, may differ, but in retrospect, both were the superpowers of their day, especially for the size of their states. Women in Sparta are very typical of what one may have imagined a woman of Sparta to have been like. They were disallowed from wearing any types of cosmetics or makeup, which were abolished. Women were judged on their physique and physical and athletic prowess. Women in Sparta had designated arenas in which they would exercise and compete in athletic tournaments, usually secluded from the men who were out training. Healthy and fit women would produce fit offspring, continuing the military tradition of Sparta. On the contrary,

Athenian women were judged heavily on their artificial beauty. Elaborate and expensive jewelry, complemented by luscious clothing were worn for seductive, and other purposes. Physical training was not unheard of though, and an Athenian woman exercising was not uncommon. Nevertheless, affinities between the Spartan and Athenian views and roles of women are evident, as Xenophon tells us. Spartan and Athenian women would compete in exercise and sports such as discus, gym and wrestling. Of course, Spartan women did this to a far greater extent to Athenians. Both took part in activity and took measures in order to look their best for the men of society. This was important in shaping their social status and even their life in some cases.

Post-dinner social gatherings The after dinner parties and social events in Sparta and Athens both admitted only men, but their proceedings were rather different. A Spartan man attended a common mess not to gorge himself on food or get drunk, but to enjoy in moderation. Food and drink were each rationed at the common messes. They reflected Spartan society – discipline, order and responsibility. Also, a man was dedicated and remained loyal to a common mess, just as he was to Sparta. They gorged themselves with delicacies and commonly got drunk. The symposium was not a strict place, and no rations were dealt. No man was loyal to a certain symposium, and usually floated from one to another. It was just a matter of walking on in, rather than having to go through a long judgment process. The different natures of after dinner social gatherings in Athens and Sparta reflected somewhat on their societies. Whilst they differed in several regards, similarities are evident. Firstly, only men of the highest – full citizenship – classes were admitted to common messes or symposiums. Generally, the average evening would be composed of leisurely enjoyment, socializing, story telling and riddles and laughs. They would attend each evening, where specific topic and theme would be chosen for the night. The contrasts between the post-dinner social gatherings of Spartans and Athenians are not alone, but many similarities exist too.

Conclusion In summary, Sparta and Athens may have been in great divergence to each other at their peaks during and around the Golden Age of Greece, but they possessed many parallel relationships in society. Spartan society and Athenian society had many difference and similarities in terms of various aspects of everyday life, military, women and other aspects.

Notes This article was written for a grade 9 "Elective History" in-class assessment, in a time period of 55 minutes. As it was an in-class task, no references or sources were accessed or used.

5: Culture in Greece and society today - www.enganchecubano.com

Sparta was a warrior society in ancient Greece that reached the height of its power after defeating rival city-state Athens in the Peloponnesian War (B.C.). Spartan culture was centered on.

Athenian philosophers, with the exception of Plato, theorized that women had strong emotions and therefore needed guardians. It is because of this particular discourse that free women were regarded as second-rate citizens who had no influence whatsoever on politics, economics, or culture. This subsequent relegation of free women to the household and the common Greek belief that women were mere child bearers further degraded their status in society. Although they were given privileges such as the right to own jewelry, slaves, clothing, and inexpensive items, women were generally at the mercy of their male relatives and husbands. Noticeable is the exclusion of women in the decision-making and policy-making actions of the major characters. Even the theme of the Iliad can be considered as a glaring example of the Greek portrayal of women as powerless. By choosing Helen to be the main cause of the great war between Greece and Troy, Homer immediately put the blame on her and women in general for the tragic conflict. Whether Helen was abducted or a willing participant to the great drama is not an issue. The main point is that by implying or stating directly that a woman is the cause of a great war, Homer has shown the distorted Greek view of women in general. The capture of Briseis and Chryseis and their presentation as war prizes further debased women and presented them as mere objects which can be traded or won in contests or conflicts. Jocasta , the main female character, is given the role of queen. Her high status is unusual in Greek literature because she is a woman. Even so, Sophocles squarely puts the blame for the disastrous events on Jocasta when she sent her son, Oedipus, away. In the play, women, through Jocasta, are branded as the main culprits and instigators. Tanagra Greek Figure of a Lady. Even in other Greek literary pieces, women are presented as temptresses, and seductive. They are most often credited for the failure and demise of the heroes. In the Odyssey, Odysseus fathers three children with Circe while his wife, Penelope, remains loyal to him despite the possibility that he could be dead. This only goes to show the inequality and injustice done to women in ancient Greece as seen in their literature. The Odyssey, I believe, presented to the audience and readers the ideal condition of Greek society. Wives and women were expected to remain loyal while men can do whatever they wanted because of tradition. Perhaps the greatest of all degradation of women in Greek literature is the birth of Athena. By giving birth to Athena, Zeus shattered the belief in the divinity of female birth and fertility. Female reproductive capacity, the sole feature attributed by ancient people to female divinity was appropriated by Zeus. The ancient Greeks took pride in their highly-intellectual elitist society. Their reliance on the great thinkers and their ideologies coupled with tradition paved the way for the exploitation and abuse of women. In turn, the societal expectations of women forced women to be submissive. As a result, Greek culture developed a form of discrimination against women and their potentials. Greek literature then, reflected Greek culture and Society.

6: Pederasty in ancient Greece - Wikipedia

Although ancient Greek Society was dominated by the male citizen, with his full legal status, right to vote, hold public office, and own property, the social groups which made up the population of a typical Greek city-state or polis were remarkably diverse. Women, children, immigrants (both Greek.

Some writers have so confounded government with society, as to leave little or no distinction between them; whereas they are not only different, but have different origins. Society is produced by our wants, and government by our wickedness; the former promotes our happiness positively by uniting our affections, the latter negatively by restraining our vices. The one encourages intercourse, the other creates distinctions. The first is a patron, the last a punisher. Society in every state is a blessing, but government even in its best state is but a necessary evil; in its worst state an intolerable one. It has its origins in the principles of society and the natural constitution of man. It existed prior to government, and would exist if the formality of government was abolished. In fine, society performs for itself almost everything which is ascribed to government. In recent years, the term "civil society" has come to be applied to the vast array of voluntary, spontaneously evolved institutions intermediate between the individual and the state; in short, "civil society" today means roughly what Paine meant by "society. There, we are told, society and state were merged into one entity, the polis -- a term which, we are told, cannot be translated as either "society" or "state," since it was both. The polis, so the story goes, was an organic community whose authority governed every aspect of life; and people had no sense of their own individuality apart from their role in the polis. Is this an accurate picture of Greek society? I do not think it is. Rather, it seems heavily influenced by the ideals of the Greek philosophers -- particularly Plato and to a lesser extent Aristotle. These thinkers did not draw a distinction between society and state; they advocated sweeping authority of political communities over their members; they saw the interests of the individual as organically united with the interests of society as a whole; and they attached little importance to individual liberty or autonomous spheres of voluntary activity. But were the philosophers mirroring the ideals of their society -- or criticising them? By and large, these philosophers were deeply alienated from the cultures in which they lived. They were constructing ideals that they saw as antithetical to Greek society as it actually existed. It is therefore inadvisable to read their ideals into Greek social reality. Even the most cursory reading of Greek history reveals people with a highly developed sense of their own individuality as persons distinct from the community and often with distinct interests as well. Far from being happy cogs in the communitarian whole, Greeks seem to have been all too individualistic. Students of Greek culture are of course not unaware of this phenomenon, but they tend to see it as simply the flip side of their major premise. Collective unity was the hallmark of Greek culture, and when it broke down, so did society in general. The counterpart to the social theories of Plato and Aristotle is the amorality of Sophists like Thrasymachus, Antiphon, and Callicles, who saw human beings as naturally antisocial and competitive. For Plato and Aristotle, humans are naturally social beings, and therefore the state is naturally ordained as well; for the Sophists, the state is an artificial contrivance, and therefore so is social cooperation in general. But there was a third view in Greek society, differing from both the authoritarian collectivism of the philosophers and the nihilistic amorality of the Sophists both of whom tended toward oligarchy in their political sympathies. This third view was the ideology of the Greek democrats. No surviving philosophical text defends this view, and it must be reconstructed largely either from descriptions by its critics or from passing references in literary sources and legal documents. But this ideology was the one that achieved practical implementation in Athens the polis we know the most about as well as in other Greek democracies. Admittedly, we know rather little about the functioning of Greek oligarchies the polis we know second most about, Sparta, was so distinctive and atypical that generalisations are risky ; but an examination of democratic theory and practice reveals a picture of Greek society utterly at odds with the conventional view. The conception of freedom endorsed by democratic ideology was not simply the freedom to participate in political decision-making though that was part of it but, as Aristotle laments, the freedom to "do as one pleases. Likewise, writers like Plato in the Republic, and the anonymous author known as the "Old Oligarch" of the pseudo-Xenophontic Constitution of the Athenians,

criticise democracy for allowing excessive personal freedom, and placing insufficient stress on the respect owed by the lower orders to their social superiors. Democratic Athens in particular allowed considerable scope for private action free from governmental interference, both in market transactions Athens was one of the chief commercial centers of the Mediterranean and in expression of opinion Athens was likewise a magnet for philosophers and poets from all over the Greek world. We are free and tolerant in our private lives; but in public affairs we keep to the law. Future ages will wonder at us, as the present age wonders at us now. Make up your minds that happiness depends on being free Even the point about the untranslatability of polis is doubtful. As Hansen points out, resident aliens, lacking the right to participate in politics, were regarded as not being members of the polis; yet they were certainly members of society, often being deeply involved in the economic and cultural life of the city. Hence polis means "state" and not "society. The tendency to focus only on legally codified, governmental aspects of Athenian life has often led historians to severely underestimate the extent of freedom within civil society. For example, Cohen argues that the ancient Athenian economy has often been dismissed as unsophisticated because in fact so many transactions were in the "underground economy," and so not recorded in official documents. Cohen and Hunter also show that historians have underestimated the extent of participation by women in Athenian economic life by focusing on "official" expectations rather than on actual practice: Cumulated, the evidence reveals that Not only did they own property, including land, but they gave gifts to their children and drew up wills accepted as valued by those around them. It was spontaneous and uncoded, exercised in the private sphere, a matter of family practice, being widely and publicly accepted outside the household as within the competence of women. Hunter , p. Cohen , Chapter 4. The Emergence of Democracy The rise of democracy in the Greek sense, including both popular participation in governance and the protection of civil society from such governance was the result of trade. In an age when sea travel was easier, safer, and quicker than travel by land, Greece, with its peninsulas, islands, dominance in the Aegean, and strategic location in the eastern Mediterranean near the Hellespont, with access to the markets of southeastern Europe, northern Africa, and western Asia, was ideally suited to become a commercial society. Trade brought Greeks into frequent amicable contact with other cultures, thus promoting the cross-fertilisation of ideas that so deeply shaped the roots of Western culture: Let us look for a moment at the origin of Greek philosophy and Greek science. It all began in the Greek colonies: Popper , p. As Forrest has argued, in an analysis that deserves more attention than it has received, trade, and the increased prosperity it brought, had two important results. First, it caused a shift of wealth within the ruling class, as fortunes began to be accumulated by people in the lower ranks of the aristocracy, who now had the resources and influence to contemplate challenging the power of their superiors. Second, it brought higher living standards to the common people, thus creating a prosperous middle class whose members could now afford armour and weaponry previously the exclusive prerogative of the wealthy nobility and so had become a force to be reckoned with. To do so, they had to promise various concessions to the commoners, and whatever the sincerity of these promises, they had to make good on at least some of them, some of the time, in order to maintain their newly-won power. As a result, the intestine struggles within the aristocracy resulted in greater and greater rights being granted to the people, pushing all the Greek states in the direction of democracy. Some, like Athens, traveled all the way and became full-fledged democracies; others, like Corinth, traveled only part of the way and became oligarchies, though even oligarchies almost always had some avenue for popular participation. One state, Sparta, became so alarmed at the process of transformation it was starting to undergo that it attacked the problem at its root by banning all commerce, whether in goods or in ideas; the result was a grim collectivist barracks that indeed knew no distinction between state and society -- but Sparta always remained exceptional. Plato also was no enthusiast of competition; he reasoned in Republic I that since there is just one right way of doing things, all the wise people will do the same thing, so that it is only unwise people who try to outdo each other. I see there is not only one Strife-brood on earth, there are two. One would be commended when perceived, the other is reprehensible, and their tempers are distinct. The one promotes ugly fighting and conflict For when someone whose work falls short looks towards another, towards a rich man who hastens to plough and plant and manage his household well, then neighbour vies with neighbour as he hastens to wealth: Hesiod, Works and Days. The rise of commercial society thus brought liberal,

democratic institutions in its train; and these institutions had a profound impact on the development of the Greek conception of rationality. In the words of the orator Lysias: I shall discuss three areas in which Athenian democracy assigned a substantial role to the spontaneous forces of society as opposed to the centralised mechanism of the state: Private Banking in Athens The importance of private banks called trapezai in the Athenian economy is only beginning to be recognized. Virtually all of these cargoes were dependent on loans. Cohen , pp. The bankers also expedited commerce By guaranteeing payments of funds at far-off locations, the banks Thus when Stratokles needed funds available at the distant Black Sea, to which he was about to journey, he was able to leave his own money on loan in Athens and carry instead a bank guarantee of payment of principal and interest on Cyzicene staters. In short, the Athenian bank system allowed the citizens of Athens to participate in what classical liberals have called a "Great Society" of international exchange and cooperation. The Athenian state pursued a policy of laissez-faire toward these banks, as indeed toward commercial transactions in general. The trapezai were unincorporated businesses operated by individual proprietors or partners, almost entirely free of governmental regulation; modern banks are almost always corporate institutions, invariably governed by official regulation. At Athens, banking "powers" and business arrangements were determined without state interference -- by economic, not legal, constraints. Governmental "charters" permitting specified activities, or limiting competition, were nonexistent. In sharp contrast to virtually all modern systems Indeed, concerning contractual provisions, Athenian law seems to have mandated the primacy of "whatever arrangements either party willingly agreed on with the other. In contractual contexts there is frequent reference to Athenian law mandating absolute government noninvolvement in the conditions and terms of nongovernmental dealings Financial arrangements were subject to no control other than that of market conditions. Athenian bankers were free to vary the conduct of their operations No activity was governmentally proscribed, no activity was governmentally mandated. Yet the state received no quid pro quo, no special favourable treatment, from the banks in exchange for this hands-off policy: Because of their perceived lack of commitment to repay loans, the city-states, including Athens itself, did not enjoy a favorable credit standing and consequently were able to borrow funds only "short term, accompanied by heavy security, [at] high interest, and [in] strange forms. Clearly, Athenian bankers regarded their economic freedom not as a conditional grant but as theirs by right, and were able to rely successfully on that expectation. But trapezai were more than simply financial institutions with paying customers. They had a personal character as well. As such, the had something in common with the eranoi, or mutual-aid societies, which also existed. Indeed, banking was so intensely personalized at Athens that business and social relations tend to coalesce. The son of Sopaïos "used" the bank of Pasion: Financial "use" of an individual implied close involvement with him in other aspects of life. The Athenian bank was a profit-driven, market phenomenon; yet at the same time it served a variety of social needs as well. For the performing arts, the model case is the great dramatic festivals where citizens went to see the comedies of Aristophanes and Menander, and the tragedies of Aeschylus, Sophocles, and Euripides. These dramatic performances were embedded in a celebration both religious and civil, on public property and open to public view. This is true enough, but hardly the whole story.

7: Spartan Culture | Culture in Sparta | Ancient Spartan Culture

Like most, if not all, of the rest of the city-states of Greece it contained many temples to different gods and goddesses Towards the end of the conflict with Persia, the process by which the Delian League became the Athenian Empire reached its conclusion The Persians suffered a severe defeat at the.

Greece Greece culture Greece is a country of great interests and diverse cultures, influenced by its location, at the junction between the East and the West and by the many occupations of the Greek people throughout history. In general, the Greeks are particularly proud of their culture and speak of their country with an intense passion, feeling that the culture in Greece is a definition of their national and ethnic belonging. Aspects of the culture in Greece Below we propose information about the main aspects of the Greek culture today: Language Language constitutes one of the most important elements of the Greek culture. Modern Greek language is a descendant of the Ancient Greek language and is affiliated to the part of the Greek or Hellenic branch of Indo-European. The first written Greek was found on baked mud tablets, in the remains of the Knossos Palace of Crete island. Linear A and Linear B are the two most ancient types of written language in Greece. Language History Greece is a country with a very rich history from Bronze age, to classical period, Roman period, Ottoman period and more. It also famous worldwide for many famous people and their actions throughout centuries. This section proposes information about the history of Greece but provides also information about the significance of the flags, a list with most famous archaeological sites, historical monuments and Unesco Sites in Greece. History Geography Geographically Greece is a mountainous peninsula surrounded by water. Due to the 13, km of coastline and the 2, Greek islands , of which only are inhabited, the Greeks developed since the ancient times a strong connection with the sea. This is why the Greeks have a long tradition in navigation, ship building and marine trade, which historically led to interconnection with other people. As the country is located on the corner spot between Europe, Asia and Africa, the Greek culture is actually a mixture of European and Eastern elements. Furthermore, most of the traditions and festivals still followed and celebrated today are religious. That is why so many panygiria are organized in the country, which are actually religious celebrations of saints followed by traditional music and dance in the square of the village. These panigiria are a strong element of the Greek culture and take place all year round, especially in summer. The rest of the population are Muslims, Roman Catholics and Jewish. Greece and Russia are the only countries to have such a big proportion of Christians Orthodox. Religion Music The Greek music is of unbelievable diversity due to the creative Greek assimilation of different influences of the Eastern and Western culture of Asia and Europe. Music in Greece has a long history dating from the ancient times, during which poetry, dancing and music were inseparable and played an important part in the ancient Greek everyday life and culture. Music Food and wine The Greek cuisine is famous for its good quality products and the amazing taste of its food and wines. Some dishes are the same everywhere in Greece, whereas some others are local culinary specialties. The same dishes can be cooked differently or with different ingredients depending on the region. Food is an important part of the Greek culture. These fresh culinary products are widely used in cooking and constitute strong elements of the local culture. Products Recipes Traditional recipes of Greece are usually easy but require special products that are grown in the Greek land. Baklava, moussaka, pastichio, gemista and klefiko are the most famous Greek recipes. The Greek cuisine, a characteristic element of the culture, has been largely influenced by the French, Italian and Turkish cuisine. Recipes Churches You can see a church in almost every plot of land in Greece and around all the Greek islands. In fact, you can see churches in the most bizarre spots, even inside caves and gorges. These churches vary in size and style. The town squares usually have large churches, while the countryside is dotted with small, lovely chapels. The style is mainly Byzantine, while in the Cyclades islands most churches are painted in white and blue. The evolution in the style of churches is a characteristic feature of the culture. Churches Museums There are many museums around Greece that mostly host archaeological findings or folk items. The most interesting are the archaeological museums, that host exhibits from the prehistoric till the Roman times. Occasionally, there are also some theme museums around the country to present the local culture and history. Museums Architecture The architecture

in Greece has gone through many phases: Every architectural style shows the culture and traditions of that era. The architecture in villages and islands is very different from the architecture in large cities. Architecture

Festivals Most festivals in Greece take place in summer. They can be religious festivals panigiri on the occasion of the name day of the protector saint in a village or town, or they can also be cultural festivals with various events. These festivals constitute an integral part of the local culture and attract many visitors.

Festivals Cultural Events Many cultural events take place in Greece all year round. Such festivals with music concerts, theatre performances, lectures and custom revivals take place in all Greek islands and towns, usually in summer, presenting the local culture and occasionally hosting international participations. Cultural events

Nightlife Nights in Greece are a delight. A summer night out usually starts with a dinner at the many taverns and restaurants in the Greek islands and continue with a soft drink in a lounge bar or with a crazy night in a club till the sunrise. It is almost part of the Greek culture to have dinner in a traditional tavern during holidays. Some places known for their nightlife are Mykonos, Crete, Kos, Rhodes and more. The average coffee meeting for a Greek is about 1 and half hour. The Greeks get together over a coffee and chat loudly. In the village squares, you will see the traditional type of cafeteria in Greece, the kafenion. Mostly old men go there to drink their traditional Greek coffee, chat and play cards.

8: Sparta - HISTORY

The culture of Greece was evolved over thousands of years, and is widely considered to be the cradle of modern Western culture. This is because political systems and procedures such as democracy, trial by jury and lawful equality originated there. Aside from these important Greek-derived features of.

Art and Architecture One popular form of Greek art was pottery. Vases, vessels, and kraters served both practical and aesthetic purposes. This krater depicts Helios, the sun god, and dates from the 5th century B. The arts reflect the society that creates them. Nowhere is this truer than in the case of the ancient Greeks. Through their temples, sculpture, and pottery, the Greeks incorporated a fundamental principle of their culture: Ancient Greek art emphasized the importance and accomplishments of human beings. Even though much of Greek art was meant to honor the gods, those very gods were created in the image of humans. Much artwork was government sponsored and intended for public display. Therefore, art and architecture were a tremendous source of pride for citizens and could be found in various parts of the city. Typically, a city-state set aside a high-altitude portion of land for an acropolis, an important part of the city-state that was reserved for temples or palaces. The Greeks held religious ceremonies and festivals as well as significant political meetings on the acropolis. Photograph courtesy of www. The Acropolis In ancient Athens, Pericles ordered the construction of several major temples on the acropolis. Among these was a temple, the Parthenon, which many consider the finest example of Greek architecture. Built as a tribute to Athena, the goddess of wisdom for whom the city-state Athens was named, the Parthenon is a marvel of design, featuring massive columns contrasting with subtle details. Three different types of columns can be found in ancient Greek architecture. Whether the Doric, Ionic, or Corinthian style was used depended on the region and the purpose of the structure being built. Many barely noticeable enhancements to the design of the Parthenon contribute to its overall beauty and balance. For example, each column is slightly wider in the middle than at its base and top. The columns are also spaced closer together near the corners of the temple and farther apart toward the middle. Sadly, time has not treated the Parthenon well. In the 17th century, the Turks, who had conquered the Greeks, used the Parthenon to store ammunition. An accidental explosion left the Parthenon with no roof and in near ruin. In later years, tourists hauled away pieces of the Parthenon as vacation souvenirs. Beauty in the Human Form Ancient Greek sculptures were typically made of either stone or wood and very few of them survive to this day. Most Greek sculpture was of the freestanding, human form even if the statue was of a god and many sculptures were nudes. The Greeks saw beauty in the naked human body. Early Greek statues called kouros were rigid and stood up straight. Over time, Greek statuary adopted a more natural, relaxed pose with hips thrust to one side, knees and arms slightly bent, and the head turned to one side. Other sculptures depicted human action, especially athletics. The piece, called "Diana of Versailles," depicts the goddess of the hunt reaching for an arrow while a stag leaps next to her. Among the most famous Greek statues is the Venus de Milo, which was created in the second century B. The sculptor is unknown, though many art historians believe Praxiteles to have created the piece. This sculpture embodies the Greek ideal of beauty. The ancient Greeks also painted, but very little of their work remains. The most enduring paintings were those found decorating ceramic pottery. Two major styles include red figure against a black background and black figure against a red background pottery. The pictures on the pottery often depicted heroic and tragic stories of gods and humans. Browse around this page for anything about art and architecture. Use the search engine on the left or take a look at the catalogs, which cover everything from coins to vases. The beautiful structure was built to honor Artemis, the goddess of nature and hunting. It survived many disasters before finally being destroyed in C. This virtual tour provides the history of art in ancient Greece from its beginnings some years ago to its transformation under the Roman Empire. Detroit Institute of Arts: Permanent Collection "Ancient Art" Greece Of the many lasting influences of Greek civilization upon Western world, Hellenistic art remains a central focus. The Greeks portrayed their gods as having perfect human form and proportion. Examples of these sculptures, pottery, and metalwork are the provided by the Detroit Institute of Arts. Athenian Painted Pottery Pottery was an integral part of Athenian life. At symposiums, or Athenian drinking parties, hosts

needed vessels to hold the wine and drinking cups for the guests. So pottery was used. Vases were symbols of status given out to the winners of athletic events such as the All-Athenian Games. Learn how to make pottery step-by-step, and how to interpret the artwork on these often magnificent pieces of art. How are you going to decorate it? Check out the instructions here for painting a black figure onto your artwork, just as the ancient Athenians did over 2, years ago!

9: Ancient Greece: Athens & Sparta - Culture & Society by Ryan Masters on Prezi

While the Sea Peoples made definite incursions into Attica (the mainland region surrounding Athens) the Dorians by-passed the city, allowing the Mycenaean culture to survive (although, like the rest of Greece, there seems to have been an economic and cultural downturn following these invasions).

They believed that individuals should be free as long as they acted within the laws of Greece. This allowed them the opportunity to excel in any direction they chose. Individuality, as the Greeks viewed it, was the basis of their society. The ability to strive for excellence, no matter what the challenge, was what the Athenians so dearly believed in. This strive for excellence was the method from which they achieved such phenomenal accomplishments. These accomplishments astound us to this day. They also believed in the balance of mind and body. Although many of them strove to become soldiers and athletes, others ventured into philosophy, drama, pottery and the arts. The two most important concepts which the ancient Greeks followed were found inscribed on the great shrine of Delphi, which read "Nothing in excess" and "Know thyself". This philosophy greatly impacted the Greek civilization. Athens was the intellectual center of Greece. It was one of the first city-states of its time, and is still world renowned as one of the most famous cities in the world. In BC, Athens became one of the first societies in ancient times to establish democracy. Democracy came from the Greek words, *demos*, meaning people, and *kratein*, meaning to rule. This form of government was used at a meeting place which the Greeks called the Assembly. Here the citizens of Athens met monthly and discussed the affairs of state. There were no decisions made by government without first asking the Assembly. The Acropolis, dedicated to Athena, was the religious shrine and high fortress for the Athenian people. Its walls were built on a layer of limestone rock overlooking the city. Within these walls, the people of Athens built temples and buildings, the most famous, of which, being the Parthenon. The Acropolis in Athens, Greece Athenian art is some of the most unique in the world. They were not only master builders and architects, they were also great lovers of art. Their artistic talents can be viewed through many different forms which have survived for centuries, such as architectural designs, sculptures, pottery, and fine jewelry. Greek Art Found On Vases At the Theater of Dionysia, named after the god of wine, one of the greatest events of the year was performed. It was a religious festival held in honor of the gods. For ten days, Athenians filled the theatre to watch plays performed by their favorite poets and playwrights. They consisted of either three tragedies or three comedies followed by a short satyr farce. The actors were all men. Women were not allowed to participate. They wore large masks and elaborate costumes while performing both male and female roles. The cost for entrance to the theatre was two obols. Those who did not have the money to pay were allowed in at no cost. Held every four years, athletes came from all regions of Greece to compete in the great Stadium of Olympia and honor their supreme god, Zeus. The most important of the competitions was the pentathlon, where an athlete competed in five different events. At the conclusion of The Games, the winners were presented garlands and crowned with olive wreaths. Entrance to the Stadium of Olympia Athenian soldiers were required to serve two years in the military, one in the garrison and one in a border fort. Although they served only two years, they could be called at any moment up to age sixty. The army consisted of horsemen and hoplites, footsoldiers. They were armed with swords, shields, and extremely long lances. Most wars between city-states were due to problems concerning harvests or livestock, sometimes only lasting a day or so. There was a truce called every four years in Greece in order for representatives of various city-states to compete in the Olympic Games. Democracy, philosophy, astrology, biology, mathematics, physics, and the theatre are only a few of its contributions to us. Words and thoughts from great men such as Plato, Socrates, Pythagoras, and Aristotle are still taught in universities to this day. Cities which have withstood the powers of nature for thousands of years still stand for us to view in awe. This was a great civilization far ahead of its time, whose beauty and knowledge will live on for many generations to come.

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